

# **IRoma Imisa Umbono — Inombolo Yesithupha**

*Izimpikiswano Zobuprofethi Emlandweni Wama-Adventist: Ukuqonda Ukungqubuzana Phakathi Kuka-Uriah Smith noJames White Mayelana noDaniyeli 11:36*

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2024-08-14

Sikhuluma ngemigqa eyisithupha yempikiswano yesiprofetho eye yavela emlandweni wobu-Adventist kusukela ngowe-1798 kuze kube namuhla.

“Emlandweni nasesiprofethweni iZwi likaNkulunkulu liveza impi ende, eqhubeka isikhathi eside, phakathi kweqiniso nephutha. Leyo mpi isaqhubeka nanamuhla. Lezo zinto ebezikhona ziyakuphindwa. Izingxabano zakudala ziyovuselelwa, futhi imfundiso ezintsha ziyohubeka zivela. Kodwa abantu bakaNkulunkulu, okuthe ngokukholwa kwabo nangokugcwaliseka kwesiprofetho badlala indima ekumemezeleni imiyalezo yengelosi yokuqala, eyesibili, neyesithathu, bayazi lapho bemi khona. Banolwazi oluyigugu kakhulu kunegolide elihle. Kumelwe bame baqine njengedwala, bebambebele ekuqaleni kokwethemba kwabo ngokuqina kuze kube sekupheleni.” Selected Messages, incwadi 2, 109.

Isihloko esandulele sakhuluma ngempikiswano yokuqala neyokugcina mayelana nombuso waseRoma, futhi manje sizobhekana nempikiswano eyavela phakathi kuka-Uriah Smith noJames White. U-Uriah Smith wafaka “ukuhunyushwa” kwakhe siqu evesini lamashumi amathathu nesithupha.

“IVESI 36. Inkosi iyakwenza ngokwentando yayo; futhi izoziphakamisa, izikhulise ngaphezu kwabo bonke onkulunkulu, ikhulume izinto ezimangalisayo zimelene noNkulunkulu wonkulunkulu, futhi iyakuphumelela kuze kuphele ulaka; ngokuba lokho okumisiwe kuyakwenzeka.

“Inkosi eyethulwa lapha ayinakusho amandla afanayo nalawo asanda kuphawulwa ekugcineni; okungukuthi, amandla obupapa; ngoba imininingwane echaziwe ayinakufanela uma isetshenziswa kulawo mandla.” Uriah Smith, Daniel and the Revelation, 292.

USmith wavuma ukuthi amandla asevesini elandulele kwakuyi-“Roma lobupapa,” kodwa uthi izici zevesi lamashumi amathathu nesithupha azizona izici zesiprofetho ezihlonza iRoma lobupapa. Lelo zisho lingamanga. Kufanele kukhunjulwe ukuthi ekuvukeleni kwango-1863, izikhathi eziyisikhombisa zikaLevitikusi isahluko samashumi amabili nesithupha zabekwa eceleni, ngakho-ke ukumelwa kwezikhathi eziyisikhombisa zamatafula womabili kaHabakuki kwaliwa. Kokubili ishadi lika-1843 nelika-1850 kubonisa izikhathi eziyisikhombisa maphakathi nendawo yamashadi, futhi kokubili lokho kuboniswa kubeka isiphambano maphakathi nolayini wezikhathi eziyisikhombisa. Lapho ukukhanya okusha kwezikhathi eziyisikhombisa kufika ngo-1856 futhi emva kwalokho kwalahlwa, kwaphawula ukwaliwa kwamatafula amabili kaHabakuki, kanye negunya loMoya Wesiprofetho, olukhomba ngokucace kangaka ukuthi womabili amashadi

ayeqondiswe nguNkulunkulu.

NgokukaDade White, inkohliso yokugcina kaSathane iwukwenza ubufakazi boMoya kaNkulunkulu bube yize, futhi lapha inkohliso yokuqala kwakuwukwenza ubufakazi boMoya kaNkulunkulu bube yize, futhi yayimelela futhi ukwenqatshwa ngesikhathi esifanayo kwamaqiniso ayisisekelo asemashadini amabili, futhi ikakhulukazi izikhathi eziyisikhombisa.

Ekuvukeleni kuka-1863, kwakungekho omunye ngaphandle kuka-Uriah Smith owakhipha ishadi elingelona langempela lika-1863, elasusa umugqa wezikhathi eziyisikhombisa. Ngo-1863 u-Uriah Smith wayesevale amehlo akhe ekukhanyeni kwezikhathi eziyisikhombisa, futhi wayengasakwazi ukubona ukuthi kukhona “ulaka” olubili uDaniyeli alukhombayo. Lolu laka olubili lumelela izikhathi eziyisikhombisa ezamelana nombuso wakwa-Israyeli wasenyakatho, nombuso wakwaJuda waseningizimu. Olokuqala olumelene nezizwe eziyishumi zasenyakatho lwaqala ngo-723 BC futhi lwaphela ngo-1798, kanti olwesibili lwaqala ngo-677 BC futhi lwaphela ngo-1844.

UGabriyeli weza kuDaniyeli esahlukweni sesishiyagalombili ukuzochaza umbono we-mar’ah, futhi ngokuhlobene nomsebenzi wakhe wanikeza ubufakazi besibili obuqondene no-1844. Iminyaka eyizinkulungwane ezimbili namakhulu amathathu yesahluko sesishiyagalombili sikaDaniyeli yaphela ngo-1844, kodwa kanjalo futhi kwaphela neyokugcina phakathi kokuthukuthela okubili okubhekiswe emibusweni yasenyakatho neyaseningizimu.

Wayesethi: Bheka, ngiyakukwazisa okuzakwenzeka ekugcineni kokufutheka; ngokuba ngesikhathi esimisiweyo ukuphela kuyakuba khona. Danieli 8:19.

Ukuphela kokugcina kusikisela ukuphela kokuqala. Ukugcina kwalezo zithukuthelo ezimbili, okuyinkulungwane nje enye yezikhathi eziyisikhombisa, kwaphela ngo-1844, kanti ukuthukuthela kokuqala kwaphela ngo-1798. Ivesi uSmith athi alinakho ukucaciswa kwamandla obupapa lakhomba unyaka lapho ubupapa babuzokwamukela khona inxeba lalo elibulalayo.

Inkosi iyakwenza ngokwentando yayo; futhi iyoziphakamisela, izikhulise ngaphezu kwabo bonke onkulunkulu, ikhulume izinto ezimangalisayo imelene noNkulunkulu wonkulunkulu, iphumelele kuze kufezuke ulaka; ngokuba lokho okunqunyiwe kuyakwenziwa. Daniyeli 11:36.

“Inkosi” evesini lamashumi amathathu nesithupha “iyochuma kuze kuphele intukuthelo.” Qaphela lokho uSmith akubhalayo ngoDaniyeli isahluko sesishiyagalombili, amavesi amashumi amabili nantathu namashumi amabili nane, encwadini efanayo lapho ethi amandla opapa awanazo izimfanelo ezifanele ukugcwalisa ivesi lamashumi amathathu nesithupha.

“IVESI 23. Futhi esikhathini sokugcina sombuso wabo, lapho abephula umthetho sebefinyelele esilinganisweni esigcwele, kuyakuvuka inkosi enobuso obunolaka, neqondayo izisho eziyimfihlakalo. 24. Amandla ayo ayakuba makhulu, kodwa kungabi ngamandla ayo uqobo; iyakuchitha ngokwesabekayo, iphumelele, yenze ngokuthanda kwayo, ibhubhise abanamandla nabantu abangcwele. 25. Futhi ngobuqili bayo iyakwenza inkohliso iphumelele esandleni sayo; izakuzikhukhumeza enhliziyweni yayo, ibhubhise abaningi ngokuthula; iyakuvukela noMbusi wababusi; kodwa iyakwephulwa kungengasandla.”

“Lawa mandla alandela izigaba ezine zombuso wembuzi esikhathini sokugcina sombuso wazo, okungukuthi, maqondana nokuphela kwenkambo yazo. Yebo, ayafana nophondo oluncane lwendimana 9 nokuqhubeka kwayo. Kusebenzise eRoma, njengoba kubekwe emazwaneni ngendimana 9, khona konke kuyavumelana futhi kucace.”

“‘Inkosi enobuso obulukhuni.’ UMose, ekubikezeleni isijeziso esasizokwehlela amaJuda sivela kulawo mandla afanayo, uyibiza ngokuthi ‘isizwe esinobuso obulukhuni.’ Dut. 28:49, 50. Akukho sizwe esabonakala sisabeka kakhulu ekuhlelweni kwempi kunamaRoma. ‘Eqonda izaga ezinzima.’ UMose, embhalweni osanda kubhekiselwa kuwo, uthi, ‘olulimi lwayo ongeke uluqonde.’ Lokhu kwakungeke kushiwo ngabaseBhabhiloni, abasePheresiya, noma abaseGrisi, maqondana namaJuda; ngokuba izilimi zesiKaledi nesiGreki zazisetshenziswa, ngezinga elikhulu noma elincane, ePalestina. Kodwa-ke, lokhu kwakungenjalo ngesiLatini.”

“Lapho abaphambukayo sebefinyelele ekugcwaleni.” Kuyo yonke le ndaba, ukuxhumana phakathi kwabantu bakaNkulunkulu nababacindezelayo kugcinwa kubonakala. Kwakungenxa yeziphambeko zabantu bakhe ukuba bathengiselwe ekuthunjweni. Futhi ukuqhubeka kwabo esonweni kwaletsa isijeziso esinzima nakakhulu. Akukaze kube khona isikhathi lapho amaJuda ayebile kakhulu ngokokuziphatha, njengesizwe, njengangesikhathi efika ngaphansi kokubuswa ngamaRoma.

“‘Unamandla, kodwa kungenjengamandla akhe siqu.’ Impumelelo yamaRoma yayibangelwa kakhulu usizo lwabalingani bawo, kanye nokwehlukana phakathi kwezitha zawo, okwakuhlale kulungele ukuba akusebenzise. IRoma lobuPapa nayo yayinamandla ngezindlela zamandla omhlaba eyayiwaphethe ngokulawula komoya.”

“‘Uyochitha ngendlela emangalisayo.’ INkosi yatshela amaJuda ngomprofethi uHezekeli ukuthi yayizowanikelwa kubantu ‘abanobuciko bokubhubhisa;’ futhi ukubulawa kwamaJuda ayizigidi eziyinkulungwane namakhulu ayikhulu ngesikhathi sokubhujiswa kweJerusalema yibutho lamaRoma, kwaba ukuqinisekiswa okwesabekayo kwamazwi omprofethi. Futhi iRoma esigabeni sayo sesibili, noma sobupapa, yaba yiyo eyabangela ukufa kwabafel’ ukholo abayizigidi ezingamashumi amahlanu.”

“‘Ngaphezu kwalokho, nangobuqili benqubomgomo yakhe, uyokwenza inkohliso iphumelele esandleni sakhe.’ IRoma iye yagqama ngaphezu kwawo wonke amanye amandla ngenqubomgomo yobuqili, eyasebenzisa ngayo ukuletha izizwe ngaphansi kokubusa kwayo. Lokhu kuyiqiniso ngeRoma yobuqaba nangeyeRoma yobupapa. Kanjalo-ke, ngokuthula yabhubhisa abaningi.

“NeRoma, ekugcineni, emuntwini womunye wabaphathi bayo, yasukuma yamelana neNkosana yamakhosana, ngokukhipha isigwebo sokufa ngokumelene noJesu Kristu. ‘Kepha uyakwephulwa kungekhona ngesandla,’ inkulumo ekhomba ukucekelwa phansi kwala mandla njengokufanayo nokushaywa komfanekiso wesahluko 2.” Uriah Smith, Daniel and the Revelation, 202–204.

USmith, kabili kulesi siqephu, ukhomba ukuthi izimpawu zesiprofetho zaseRoma yobuqaba neyobupapa ziyashintshana, ngokuba zimane ziyisibonakaliso seRoma ezigabeni zayo ezimbili, njengokuxubana kwensimbi nobumba kuDanilyeli isahluko sesibili, uSister White akuchaza

njengezimpawu zobuqili benkolo nobuciko bombuso. Lapho uDaniyeli evesini uSmith akhuluma ngalo ekhomba ukuthi iRoma “iyophumelela, yenze,” nokuthi iRoma “iyokwenza ubuqili buphumelele esandleni sayo,”—uSmith uthi evesini lamashumi amathathu nesithupha “inkosi” “eyakuphumelela kuze kugcwaliseke intukuthelo” ikhomba isici sesiprofetho seRoma yobuqaba neyobupapa kokubili. Bese ethi akukho nesisodwa sezimpawu zeRoma evesini lamashumi amathathu nesithupha esibhekisela emandleni obupapa.

Sibhekisele kuSmith ekwesekeleni ukuqondwa kokuthi iRoma iyibo abaphangi abamisa umbono, futhi esinye sezimpawu ezine zesiprofetho evesini leshumi nane ukuthi iRoma iyaziphakamisa.

Futhi ngalezo zikhathi abanengi bayakuvukela inkosi yaseningizimu; futhi abaphangi babantu bakho bayoziphakamisa ukuze baqinise umbono; kepha bayakuwa. Daniyeli 11:14.

USmith uthi izimfanelo zenkosi evesini lamashumi amathathu nesithupha azihambisani namandla obupapa, nakuba ngaphambili ayemele ukuthi kwakuyiRoma evesini leshumi nane eziphakamisa ngokwayo. Nokho inkosi evesini lamashumi amathathu nesithupha “iyoziphakamisa.” Leyo kanye inkosi evesini lamashumi amathathu nesithupha “iyokhuluma izinto ezimangalisayo imelene noNkulunkulu wonkulunkulu.” Encwadini kaDaniyeli amandla obupapa “ayokhuluma amazwi amakhulu emelene noPhezukonke,” futhi encwadini yesAmbulo amandla obupapa ayahlambalaza emelene noPhezukonke.

Wanikezwa umlomo wokukhuluma izinto ezinkulu nezinhamba; wanikezwa namandla okuqhubeka izinyanga ezingamashumi amane nambili. Wayesevula umlomo wakhe ngenhlamba emelene noNkulunkulu, ukuba ahlambalaze igama lakhe, netabernakele lakhe, nalabo abahlezi ezulwini. IsAmbulo 13:5, 6.

Yonke incazelo engokwesiprofetho yamandla obupapa ikhonjiswe evesini lamashumi amathathu nesithupha.

Inkosi iyakwenza ngokwentando yayo; futhi iyozikhukhumeza, iziphakamise ngaphezu kwabo bonke onkulunkulu, ikhulume izinto ezimangalisayo ngokumelene noNkulunkulu wonkulunkulu, iphumelele kuze kuphele ulaka; ngokuba lokho okumisiwe kuyakwenziwa. Daniyeli 11:36.

Abahlaziyi abangabantu bavame ukungathembeki izikhathi eziningi, kodwa abahlaziyi abanengi bama-Adventist bafakaza ngeqiniso elisobala lokuthi kwakuyivesi lamashumi amathathu nesithupha umphostoli uPawulu ayelichaza ngamanye amazwi kweyesiBili kwabaseThesalonika, lapho ekhuluma ngomuntu wesono.

Makungabikho umuntu onikhohlisayo nganoma iyiphi indlela; ngokuba lolo suku aluyikufika, ngaphandle kokuba kufike kuqala ukuhlubuka, kwambulwe lowo muntu wesono, indodana yokubhujiswa; omelana nakho konke okubizwa ngokuthi nguNkulunkulu, noma okukhonzwayo, aziphakamise ngaphezu kwakho konke; aze ahlale ethempelini likaNkulunkulu njengokungathi unguNkulunkulu, eziveza ukuthi yena unguNkulunkulu. 2 Thesalonika 2:2, 3.

Ivesi lamashumi amathathu nesithupha lithi “uyakuziphakamisa, azikhulise ngaphezu kwabo bonke onkulunkulu,” futhi uPawulu uthi “makwambulwe lowo muntu wesono, indodana yokulahlwa; omelana nakho konke okuthiwa nguNkulunkulu, noma okukhulekwayo, aziphakamisa ngaphezu kwakho konke.” Kusobala ukuthi uSmith wayengenalo igunya lesiprofetho lokusho ukuthi inkosi yevesi lamashumi amathathu nesithupha yayihlukile enkosini okukhulunywa ngayo emavesini aholela evesini lamashumi amathathu nesithupha. Ngokohlelo lolimi wayengenakuthethelelwa nhlobo ekwenzeni kwakhe lokho kusebenzisa okunephutha, futhi isimangalo sakhe sokuthi wakwenza lokho ngoba ivesi lamashumi amathathu nesithupha lingenazo izimpawu zamandla obupapa sasiwukuphambanisa umbhalo ukuze kusungulwe incazelo yangasese.

Nathi futhi izwi lesiprofetho eliqiniseke kakhulu; enenza kahle ukuliqaphela, njengokukhanya okukhanya endaweni emnyama, kuze kuse, nenkanyezi yokusa iphume ezinhliziyweni zenu: Nikwazi lokhu kuqala, ukuthi akukho siprofetho somBhalo esingesokuzichasela komuntu siqu. Ngokuba isiprofetho asizange size endulo ngentando yomuntu; kodwa abantu abangewele bakaNkulunkulu bakhuluma beqhutshwa nguMoya oNgcwele. 2 Petru 1:19–21.

Kuyo yonke iminyaka ye-Adventism yaseLawodikeya kube khona izazi zenkolo zama-Adventist eziningi, abefundisi nababhali abaye babhekana nombuzo wokuthi bacabanga yini ukuthi ukusetshenziswa kukaSmith kunembile noma akulona iqiniso. Umfundisi wase-Australia, uLouis Were, osenesikhathi eside ashona, wachitha ingxenye enkulu yenkonzo yakhe ephikisana nomfanekiso wamanga wesiprofetho kaSmith. Isizathu sokuphikisa kwakhe kwakungesikho nje kuphela ukuthi ekugcineni uSmith wakhomba inkosi efika ekupheleni kwayo evesini lamashumi amane nanhlana njengeTurkey, kodwa isisekelo sikaSmith saphinde saveza nokusetshenziswa okungelona iqiniso kwe-Armagedoni. Ngeminyaka yawo-1980 noma cishe ngaleso sikhathi umbhali ongum-Adventist wabhala incwadi enesihloko esithi, Adventists and Armageddon, Have we Misunderstood Prophecy? Igama lombhali nguDonald Mansell, futhi le ncwadi isatholakala.

UMansell ulandelela umlando oholela eMpi Yezwe Yokuqala naseMpi Yezwe Yesibili, ekhombisa ukuthi lapho lezo zimpi zombili sezibonakala zisondela, abavangeli bama-Adventist baqala ukusebenzisa ukusetshenziswa okungamanga kukaSmith kweTurkey emasha iya eJerusalema elingokoqobo njengophawu lwe-Armagedoni nokuphela kwezwe. Ubonisa, ngokwamarekhodi obulungu besonto, ukuthi njengoba impi ngayinye yayisondela, imiphefumulo eminingi yalethwa ebulungeni bebandla lama-Adventist, ngenxa yokugcizelela okwesiprofetho kwabavangeli okwakususelwa embonweni kaSmith onephutha nge-Armagedoni.

Lapho noma iyiphi yalezo zimpi iphela, futhi izibikezelo ezazinephutha zingagwalisekanga, ibandla lalahlekelwa amalungu amaningi kunalawo elalizuzile ngomfanekiso wesiprofetho owakhiwa nguSmith.

Ngokwenqaba kukaSmith umyalezo oyisisekelo wamaMillerite, nangokuvuma kwakhe ukugqugquzela ukuhumusha kwakhe siqu kwamavesi amashumi amathathu nesithupha kuya kwamashumi amane nanhlana encwadi kaDaniyeli, umqondo kaSmith wakhiqiza imodeli yesiprofetho eyayisekelwe ezenzakalweni zamanje.

Empikiswaneni phakathi kukaSmith noJames White mayelana nenkosi efika ekupheleni kwayo evesini lokugcina likaDanyeli ishumi nanye, uJames White wethula umqondo owawumela ngokufingqiwe isisekelo esinesihlabathi sesiprofetho sikaSmith. UWhite wafundisa ukuthi “isiprofetho siveza umlando, kodwa umlando awuvezi isiprofetho.”

Abavangeli bobu-Adventism abasebenza ngaphambi kwazo zombili izimpi basebenzisa umlando owawusathuthuka ukwethula imodeli kaSmith yesiprofetho se-Armagedoni enesici, futhi umsebenzi wabo, owawubonakala ubusiswe kakhulu ekuqhubekeni okuholela kulezo zimpi, wakhiqiza ukulahlekelwa okuphelele lapho leyo modeli yesiprofetho ibonakaliswa ukuthi yayisekelwe ekuhumusheni komuntu siqu.

Qaphelani ngabaprofethi bamanga, abeza kini bembethe okwezimvu, kodwa ngaphakathi bayizimpisi ezidla ezinye. Niyakubazi ngezithelo zabo. Ingabe abantu bakha amagilebhisi emeveni, noma amakhiwane ezinkunzaneni? Kanjalo yonke imithi emihle ithela izithelo ezinhle; kodwa umuthi omubi uthela izithelo ezimbi. Umuthi omuhle awunakuthela izithelo ezimbi, nomuthi omubi awunakuthela izithelo ezinhle. Yonke imithi engatheli izithelo ezinhle iyagawulwa, iphonswe emlilweni. Ngakho-ke niyakubazi ngezithelo zabo. NgokukaMathewu 7:15–20.

Ukuzimisela kukaSmith ukukhuthaza umbono oyimfihlo, ongokwesiprofetho, wenkosi evesini lamashumi amathathu nesithupha kwathela izithelo zokudala futhi ukusetshenziswa okungelona iqiniso koSizi Lwesithupha ne-Armagedoni.

Ingelosi yesithupha yathulula isitsha sayo emfuleni omkhulu i-Ewufrahe; amanzi awo asesulwa, ukuze kulungiswe indlela yamakhosi avela empumalanga. Ngase ngibona imimoya emithathu engcolileyo, enjengamaxoxo, iphuma emlonyeni kadrako, nasemlonyeni wesilo, nasemlonyeni womprofethi wamanga. Ngokuba iyimimoya yamademoni, eyenza izimangaliso, ephuma iye emakhosini omhlaba nawomhlaba wonke, ukuwabutha empini yalolo suku olukhulu lukaNkulunkulu uMninimandla onke. Bhokani, ngiza njengesela. Ubusisiwe lowo olindayo, agcine izingubo zakhe, funa ahambe enqunu, babone ihlazo lakhe. Wase ebaubuthanisa ndawonye endaweni ethiwa ngolimi lwesiHeberu i-Armagedoni. IsAmbulo 16:12–16.

Njengoba sesike sabonisa ngaphambilini, inhlupho yesithupha iza emva kokuvalwa kwesikhathi somusa kubantu; ngakho-ke isixwayiso esiqukethwe lapho sokuba ugcine izingubo zakho kufanele sibhekisele odabeni lokuvivinywa olwenzeka ngaphambi kokuba uMikayeli asukume, isikhathi somusa sabantu sivalwe, bese kuqala inhlupho yokuqala. Inhlupho yesithupha iveza imisebenzi kadrako, yesilo, neyomprofethi wamanga, okuyinhlangano emithathu ehlanganayo emthethweni weSonto osuseduze ukuza. Leyo nhlangano emithathu iyiRoma yanamuhla, futhi uphawu oluyikhombayo noluyimisayo leyo nhlangano emithathu yeRoma yanamuhla “ngabaphangi babantu bakini,” “abaziphakamisayo ukuze baqinisekise umbono,” bese “bewa.”

Isixwayiso sesifo sesithupha, uma siqondwa, sivumela umphefumulo ukuba ugcine izingubo zawo; kodwa uma senqatshwa sishiya umphefumulo unqunu, okungelinye lezici eziyisihlanu zomLaodicea. Uphawu olusungula lesi sixwayiso yizigebengu zabantu bakho, eziziphakamisayo

futhi ekugcineni ziwe. USolomoni wathi uma abantu bakaNkulunkulu bengenawo lowo mbono, bayabhubha.

Lapho kungekho khona umbono, abantu bayabhubha; kepha ogcina umthetho, uyajabula.  
IzAga 29:18.

Igama lesiHebheru elithi “perish” lisho “ukwenza abe nqunu”, futhi uJohane waloba wathi, “Ubusisiwe ogadayo, agcine izingubo zakhe, funa ahambe enqunu, babone ihlazo lakhe.” USmith wayephambukile ngeNkosi yasenyakatho, futhi leso sisekelo samanga sesiprofetho samvumela ukuba athuthukise ukusetshenziswa kwesiprofetho okuthi, uma kwamukelwa, kuveze ubuqunu, obuyisibonakaliso samaLawodikeya, abakhafulelwa ngaphandle emlonyeni weNkosi.

USmith wayengenankinga ekuphikisaneni ngokukhomba kwakhe okusha okuyiphutha kweNkosi yaseNyakatho ephikisana nomyeni womprofethikazi, uJames White. Izazi-mlando zama-Adventist, kanye noDade White, zikhuluma ngokungavumelani kwabo okwaduma kakhulu. U-Ellen White wakhuza kokubili umyeni wakhe noSmith ngokuvumela ukwehluka kwemibono yabo mayelana nokuthi ngubani owayemelwe yinkosi yasenyakatho kuDaniyeli ishumi nanye ukuba kufakwe obala emphakathini. Encwadini yokuqala ngqa yama-Adventist eyashicilelwa emva koKudumazeka Okukhulu kwango-1844, uJames White wabhala:

“Ukuthi uJesu wasukuma, wavala umnyango, futhi weza koMdala wezinsuku, ukuze amukele umbuso wakhe, ngenyanga yesi-7, ngo-1844, ngikukholwa ngokuphelele. Bheka kuLuka 13:25; kuMathewu 25:10; kuDaniyeli 7:13,14. Kodwa ukuma kukaMikayeli, kuDaniyeli 12:1, kubonakala kuyisenzakalo esinye, ngenjongo ehlukele. Ukusukuma kwakhe ngo-1844 kwakungokokuvala umnyango, nokuza kuYise, ukuze amukele umbuso wakhe, namandla okubusa; kodwa ukuma kukaMikayeli kungokokubonakalisa amandla akhe obukhosi, asevele enawo, ekubhujisweni kwababi, nasekukhululweni kwabantu bakhe. UMikayeli uyokuma ngesikhathi amandla okugcina esahlukweni 11 efika ekugcineni kwawo, kungekho omsizayo. La mandla yiwo okugcina anyathela phansi ibandla likaNkulunkulu leqiniso: futhi njengoba ibandla leqiniso lisanyathelwa phansi, futhi lisaxoshwa yibo bonke abasezweni lobuKristu, kulandela ukuthi amandla okugcina okucindezela awakafiki ‘ekugcineni kwawo;’ futhi uMikayeli akakami. La mandla okugcina anyathela phansi abangcwele avezwa kusAmbulo 13:11-18. Inani lawo lingu-666.” James White, A Word to the Little Flock, 8.

Lapho uSmith ethula lokho akubiza ngokuthi “ukukhanya okusha” mayelana nesihloko esithi “amandla okugcina kuDaniyeli isahluko seshumi nanye,” uJames White wabona ukusetshenziswa kukaSmith, kungesikho njengokukhanya okusha, kodwa njengokuhlasela izisekelo. Impikiswano yokuthi iRoma iyinkosi yasenyakatho kuDaniyeli isahluko seshumi nanye eyenzeka phakathi kukaUriah Smith noJames White inezimpawu eziqondile okufanele thina, njengabafundi besiprofetho, sizihlanganise nezinye izimpikiswano zomlando wama-Adventist eziphathelene nophawu lweRoma.

Esinye salezo zimfanelo ukwethulwa kwencazelo yangasese. Esinye futhi isici siwukuthi ukusetshenziswa kwaleyo ncazelo yangasese kudinga ukuphambaniswa kohlelo lolimi olulula, ngoba uSmith akagcinanga ngokunganaki ukuthi zonke izimfanelo zesiprofetho evesini lamashumi

amathathu nesithupha zibhekiswe eRoma, kodwa futhi wanganaki ukuthi ukwakheka kohlelo lolimi kufuna ukuba inkosi yevesi lamashumi amathathu nesithupha ibe yiyo kanye leyo nkosi emelwe esigabeni esandulelayo.

Esinye isici siwukuthi ukuhumusha okuyimfihlo kwakuyikwenqaba amaqiniso ayisisekelo. Esinye siwukuthi kumele ukwenqatshwa kwegunya loMoya Wokuprofetha. Esinye isici siwukuthi umqondo wokuqala onephutha mayelana neRoma uyoholela esimisweni sokuprofetha esingavumeli umuntu ukuba agcine izingubo zakhe njengoba besondela ekuvalweni kwesikhathi sokuhlolwa kwabantu. Esinye kwakuyikuzimisela ukukhuthaza obala ukuhumusha kwakhe okuyimfihlo. Esinye siwukuthi ukuhumusha okuyimfihlo ngokungaguquki kubizwa ngokuthi ukukhanya okusha. Zonke lezi zimpawu zibonakaliswa ngaphakathi kwengxoxo yamanje “ngabaphangi babantu bakho.”

Lapho impikiswano yokugcina yaseRoma, eyafanekiselwa yimpikiswano yokuqala yaseRoma ehlonza “abaphangi babantu bakho,” ihlanganiswa nomugqa wesiprofetho wempikiswano ka-Uriah Smith nekaJames White, siyobona ukuthi isigaba esithile siyobe sakha imodeli yaso yesiprofetho phezu kwencazelo yangasese, enqaba iqiniso eliyisisekelo.

Ukwaliwa kwamaqiniso ayisisekelo ngokuzenzakalelayo kusho ukwaliwa kwegunya loMoya Wokuprofetha, ovikela lawo maqiniso ayisisekelo ngokuqina okukhulu. Lelo qembu liyakube futhi lizimisele ukwethula umbono walo obala, kungakhathaliseki noma yikuphi ukukhathazeka okungase kuvezwe ngomthelela le mfundiso engaba nawo phezu kwabantu bakaNkulunkulu emhlabeni wonke.

Ngokushesha ngemva kuka-1844, esizukulwaneni sokuqala soBu-Adventist, kwangeniswa enye impikiswano mayelana neRoma. Leyo mpikiswano yaqhubeka ivuswa, kwaze kwaba yilapho umbono wamanga wamukelwa esizukulwaneni sesithathu soBu-Adventist. Sizocabangela impikiswano “yemihla ngemihla” njengowesine emigqeni eyisithupha esesiyihlola manje esibonelweni somugqa phezu komugqa.

Kodwa ngaphambi kokuba siqale ngomugqa wesine wezingxabano zaseRoma, kudingeka kukhunjulwe ukuthi esihlokweni esedlule, ngesikhathi sikhuluma ngevesi leshumi likaDaniyele isahluko seshumi nanye, sathi: “Ivesi leshumi nalo lixhumanisa ngokuqondile ‘izikhathi eziyisikhombisa’ zikaLevitikusi amashumi amabili nesithupha nomlando ofihlekile, kodwa lowo mugqa weqiniso ungaphandle kwalokho esikubeka lapha.”

Uriah Smith wayengumholi ekwenqabeni izikhathi eziyisikhombisa ngo-1863. Wayelwenqabile ukwanda kolwazi ngaleyo ndaba olwalwethulwe ezihlokweni ezazimayelana naleyo ndaba, ezabhalwa nguHiram Edson futhi zashicilelwa ku-Review ngo-1856. Nemiphumela yokuthi uSmith wayehlobene nenhlango eyayethula izikhathi eziyisikhombisa, kodwa eyabe isenqaba ukwanda kolwazi ngaleso sihloko uqobo lwaso, nayo ingaphandle kwesihloko sezimpawu zokwethulwa nguSmith kwalokho ayethi kwakuyisibani esisha esihlokweni senkosi yasenyakatho; kodwa lapho sesiphetha ukubukeza kwethu umugqa wezimpikiswano zama-Adventist ngeRoma, sizobuyela kokubili ekubalulekeni kwevesi leshumi lesahluko seshumi nanye sikaDaniyele, kanye nakulokho okumelelwa ukwenqaba kukaSmith umlayezo waseLawodikeya owafika ngo-1856

kanye nokwanda kolwazi ngezikhathi eziyisikhombisa.

“Ukukholwa kwethu mayelana nemiyalezo yezingelosi zokuqala, zesibili, nezesithathu kwakulungele. Izimpawu ezinkulu zendlela esesedlule kuzo azinyakaziseki. Nakuba amabutho esihogo engase azame ukuzikhipha ezisekelweni zazo, futhi anqobe ngomcabango wokuthi aphumelele, nokho awaphumeleli. Lezi zinsika zeqiniso zimi ziqinile njengezintaba zaphakade, zinganyakaziswa yimizamo yonke yabantu ehlangene naleyo kaSathane nebutho lakhe. Singafunda okuningi, futhi kufanele sihlale sihlola imiBhalo ukuze sibone ukuthi lezi zinto zinjalo yini.” Evangelism, 223.

“Izimpawu ezinkulu zeqiniso, ezisibonisa ukuma kwethu emlandweni wesiprofetho, kufanele zigcinwe ngokucophelela, funa zidilizwe, bese zithathelwa indawo yizimfundiso ezingaletha ukudideka kunokukhanya kweqiniso.” Selected Messages, book 2, 101, 102.

“Ngalesi sikhathi kuyokwenziwa imizamo eminingi yokuphazamisa ukholo lwethu embuzweni wendlu engewele; kodwa akumelwe sintenge. Akukho ngisho nephini okufanele lisuswe ezisekelweni zokholo lwethu. Iqiniso lisehlale liyiqiniso. Labo ababa nokungaqiniseki bayokhukhuleka bangene emibonweni eyiphutha, futhi ekugcineni bayozithola sebengabangakholwayo maqondana nobufakazi besikhathi esedlule esibe nabo bokuthi liyini iqiniso. Izimpawu ezindala zendlela kumelwe zigcinwe, ukuze singalahlekelwa ukuqondisa kwethu.” Manuscript Releases, umqulu 1, 55